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THE HEALING TOUCH.

A SERMON

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THE HEALING TOUCH.

MATT. viii : 3.—And he put forth his hand and touched him.

The two hardest tasks that a man can set himself are : To be good, and to do good. To be good involves victory over self, but to do good is to triumph over an opposing world. What so-called charity worker not a novice will hesitate to confess that his successes have been few and partial in comparison with the multitude and magnitude of his failures?

Of the reasons why this should be so, many inhere in the constitution of human society and in the nature of the material with which we have to deal ; but it is not of these that I propose to speak to-day. Rather let me emphasize the thought that the difficulty lies in part at least with ourselves, and that it may be due to the disproportionate importance which we attach to methods of work, in contradistinction to the altruistic spirit which alone imparts to all benevolent work its vitality and its power.

Every man needs—may I not say that every man has—an ideal, which shapes his life and is the hidden spring of his activities. It may be predominantly selfish or unselfish, noble or base, practical or visionary ; but those who know him best can divine his ideals by studying his career.

It is to me a mystery why any man should imagine that there is an essential antagonism between the ideal and the actual, or between the ideal and the practical. There are of course impracticable ideals. But the ideal is to the practical what the soul is to the body ; what thought is to speech ; what the plan of a house is to the house itself ; what the germ concealed in the acorn is to the giant oak, the hero of a thousand storms. The ideal precedes the actual, it underlies it, it explains it. The idealist is a creator ; the actual is his handiwork. To be able to apprehend the invisible is the glory of the artist, the inventor, the poet, the prophet.

Jesus Christ was an idealist. The exhibition of his ideals to a sordid world won for him the crown of martyrdom ; but such was their spiritual truth and beauty, that the grave could not hold him.

The Christian ideal, the highest form of the universal religious ideal, is the theme of my message upon this occasion. With all my heart I rejoice in the opportunity to utter it, as perhaps the final outcome of a lifetime spent in the effort to uplift humanity, in association with the men and women whom I see before me and with many others imbued with similar convictions and sentiments ; yet I dread the responsibility of failure to speak it rightly. If any one will receive it, it will

* * * teach him to attain
By shadowing forth the Unattainable,
And step by step to scale that mighty stair
Whose landing place is wrapt about with clouds
Of glory of heaven.

You will observe that in the healing of the leper the putting forth of the Saviour's hand was merely a symbolic action. To suppose that the healing power lay in the touch savors of superstition, and is as absurd as it would be to think that the power that produces the electric light resides not in the dynamo but in a rubber button. The deep significance of the gesture may nevertheless be inferred from the frequency of its repetition in the ministration of Our Lord. Jesus took Peter's wife's mother by the hand, and her fever left her. He touched the eyes of two blind men sitting by the wayside, and immediately they received their sight. He touched the tongue of the deaf-mute of Decapolis, and straightway his ears were opened, the string of his tongue was loosed, and he spake plainly. On his way to the judgment seat of Caiaphas he touched the ear of the high priest's servant, when it had been smitten off by the sword of an over-zealous disciple, and the wound was healed. In each instance a word would have sufficed, but to the word the touch was added. Why was this? The answer to this question is the lesson of the hour.

Science can not supply the answer. Science is the noblest of all God's handmaidens save two. She is the servant of truth ; obedient to truth not because of purchase or conquest, but by her

own free gift ; loyal to truth in the spirit not of a slave but of a child. Science seeks for truth as for hid treasure, in the depths of the earth and sea, in the sky with its trailing splendors, in the distant stars ; she would fearlessly enter hell itself and bring truth thence, could she but find the way. Science has torn the veil from Nature's face. She has annihilated distance, has girdled the earth with light and sound as with a garment, has filled it with conveniences and comforts, has made it habitable. She has given unity to the world and its inhabitants, has multiplied human wealth a hundredfold, and prolonged the average duration of human life. Without the discoveries and inventions of science, modern civilization could not have emerged from the womb of time. Great as these achievements are, they pale into insignificance in comparison with the service that she has rendered to mankind in promoting the emancipation of the human intellect from chains of superstition, from the tyranny of priestcraft and kingcraft.

But Science is not Art ; neither is she Religion. I mean no disparagement to the intellectual acumen and moral integrity of her devotees, when I say that, despite her rank and power, Science has her limitations. She beholds the universe with the natural eye, not with the eye of faith. She has not the spiritual insight of the poet, nor the profound mental grasp of the philosopher. She turns her back upon the unseen, in order that she may concentrate her gaze upon the visible and the tangible. She touches life on its material, not on its immaterial side. She is more masculine than feminine, more earthly than heavenly, more human than divine.

From this point of view the phrase "scientific charity" does not appeal to me so strongly as to some of you. The adjective in this phrase seems to belittle the meaning of the noun, and to detract from its beauty and force. It suggests an effort to shrink the diameter of the sun's orbit to that of one of the planets.

For the limitations of science there are two correctives: imagination and sentiment. Without the aid of imagination, Science could not have attained her boldest flights. She must create hypotheses, unproved and unprovable. She must take some things for granted. She must guess, where she does not know, and wait to see whether later observations will confirm or over-

throw her hypothetic assumptions. The greatest names in the history of scientific thought are those of men who have dared to speculate about origins and tendencies, about the infinite and unattainable past and the infinite and mysterious future. They have imagined, not demonstrated, their broadest generalizations. But while Science tolerates imagination, she is disposed to scorn sentiment; not knowing, apparently, that there is a logic not of the intellect but of the heart, whose laws no man has attempted to formulate, and perhaps only a woman is capable of divining them, yet whose normal processes lead as surely to truth as the slower, clumsier process of reason. Contempt for intuition is her fundamental error, the weakness of her controversial position and attitude.

To understand what Jesus meant, when he touched the leper, we need to invoke the aid of imagination and sentiment, the two wings of the soul, without whose sustaining power the soul can neither mount out of sight like the lark, nor poise as if afloat in mid-ether like the eagle. "He put forth his hand and touched him." This is not a scientific fact. Its truth can not be subjected to any scientific test. It suggests no scientific generalization. Yet the action in its relation to the result is so luminous with suggestion, that one must be spiritually blind not to feel it.

The thought of which the Divine Healer's touch was the expression, is the power of love as the supreme remedy for sin and human wretchedness. The ideal of Jesus was love; love in the heart of God for men as his children, love on the part of men for God as their Father, and mutual love and good will between men as brethren. The actual world, as he saw it, was the world which we see; but he saw in imagination a new heaven and a new earth, an ideal world, a world of love, of perfect love, and therefore a world in which righteousness should be the rule of life and not its exception. He looked upon the struggle for existence, in which the strongest survive; for the living organisms, vegetable and animal, which we have learned to call "fit," are merely such as are relatively stronger, because of their adaptation to their environment, than others with which they come into competition; and he saw that the application of this natural law to mankind is the source of discord and strife abhorrent to his gentle nature and shocking to the spiritual sense. He therefore proclaimed the

higher law of self-sacrifice for the sake of others. The observance of the higher law can alone restore the lost harmony of Paradise. "Resist not evil." "Put up the sword." "Let the tares grow with the wheat." "Forgive, until seventy times seven." "Love your enemies." Strife is the result of individualism, self-assertion, self-seeking; of the exaltation of the individual above the mass. The antidote to strife is the sense of the solidarity of the human race, and of the mutual interdependence of its units; of the obligation of the individual to the social whole, and especially of the obligation resting upon the strong to bear the burdens of the weak. I say that this was Christ's ideal. But it was more than that. It was the rule of his own life. The picture drawn for us in the gospels is that of a God descending to earth from heaven, that he might in human flesh take upon himself the load of human agony, and, by dying, expiate the sin of the world. No created or uncreated intelligence could conceive a loftier ideal of self-sacrifice; and this conception, wrought into human consciousness, has touched the hearts of men and affected the course of history.

When we look backward, and endeavor to trace the evolution of our modern civilization, we discover two parallel lines of movement. The march of events has been characterized on the one hand by the advance of intelligence, producing results whose material aspects possibly strike the imagination with greater force, but they are really of less value to the race than the gradual substitution of the principle of self-control for that of submission to extraneous authority, thus preparing the way for a larger measure of civil and religious liberty. On the other hand, the growth of intelligence and its more general diffusion have been attended by a corresponding diminution of brutality. No doubt this is partially explainable on the theory of the subjection of the animal to the intellectual nature in man, and the substitution of the appeal to reason for the appeal to fear. But it means also that the intellectual element in human thought is coming more and more into right relation with human affection, that there has been a normal development of the sentiments which do honor to human nature—justice, sympathy, pity, moral obligation, and the like. Give credit for the one to Science, if you will, but allow Religion her fair share of credit for the other.

The Bible seems to be regarded by many as a book about another world, of which we know nothing and can know no more than we are willing to accept on trust, therefore possessing little claim upon the time and attention of men who have anything of consequence to do. The Bible seems, to those who take this view of it, to contain a body of mystical opinions, founded upon a more or less mythical history, which ecclesiastics serve up to religious enthusiasts in the form of undemonstrable theological systems. I do not deny that the Bible, apprehended by faith, sheds light upon the origin, nature, and destiny of the human race; nor that it contains a theology, the formulation of which has enlisted the energies of some of the greatest intellects that the world has known. But I hold that the Bible is also a book for this world, and that it contains a sociology or theory of human relations, equally worthy of systematic development and presentation. The fundamental principle of the biblical sociology is the ideal of Jesus, the universal reign on earth of love, in opposition to war, as war is generally understood, namely, to armed conflict between men upon the battlefield, and no less to other forms of mutually destructive conflict in trade and commerce and in other walks of social life. The pessimism of science, in relation to man stands out in marked contrast with the optimism of religion on the same subject. This is the more remarkable, because Science has taught us that man can to a limited extent control and utilize the forces of nature, by giving them a different direction, or by bringing one force to bear in a way to neutralize the operation of another. What Science tells us we can do with nature, Religion insists may also be done with human nature. The power which she has placed at our disposal for this purpose is love. In the New Testament, the original text-book for the Christian religion, we are told that evil can be overcome with good. Such experience as we have had with the application of this principle confirms the literal, I might almost say the scientific, truth of this declaration.

Love as a power in the moral order is the analogue, shall I say of the power of gravitation in the physical universe? The attraction of gravitation is the force which regulates the movements of the stars, and indirectly determines the times and seasons of all physical changes and events. Love is attraction; not the attraction of the senses, passion or lust, but of the mind and heart. It

may be from the sympathy of admiration, affection, congeniality ; or it may be from the sympathy of pity, compassion, a desire to help one in need of help. But the heart of one who loves always goes out toward the object of affection. The other element in love is exchange of service or benefits, which may be compared to the conversion of one form of motion into another, as when heat is transformed into light, or light into sound. Love is never wasted. The doctrine of the conservation of physical energy is susceptible of spiritual translation, and it may be applied to ethical relations. Indeed, I think that the man or woman who does not apprehend the true place of affection in human society, its untried capabilities, as well as its tested efficiency, is as far from having arrived at the truth in ethics as would be an astronomer from having grasped the central principle of physics, who should reject the Copernican and cling to the exploded Ptolemaic theory of the solar system.

It is not easy to express sentiment in words. The natural language of sentiment is poetry. It eludes scientific expression. Yet the power of love as a remedial agent is capable of experimental proof. We know nothing in a scientific sense of origins, the origin of life, the origin of sex ; nor even whether matter is created or eternal. The nebular hypothesis and the Darwinian hypothesis are both speculations, useful as an aid to thought, but not conclusive. Ignorant of the origin of matter, we are equally ignorant of the origin and nature of energy. We conceive of sound, heat, light, and electricity as modes of motion ; but the belief to which some scientists lean, that human thought and sensibility are also modes of motion, appears to be open to the serious objection, that this theory fails to account for all the facts in the case. What is love ? Where is its seat ? " God is love." In those three words you will find deeper meaning than in all the writings of the psycho-physiologists. Love has its seat in the bosom of him who is the Father of light and life and love, the Father of spirits, the Father of us all. Like the other attributes of Deity, it is infinite, unchangeable, everlasting. The same power which prevents the physical universe from falling together or from dissipating itself in space, the power which organized it, sustains it, keeps it in perpetual motion, guides it, governs it, is the fountain and source of love, which flows from the throne of

God through all the channels of human affection in its varied forms. In the person of Christ the infinite love of God was made manifest to the world. It was love which brought him to our earth, love which drew him to the poor leper at the foot of the mountain, love which impelled him to put forth his hand and touch him, love which passed in that touch, as an electric spark passes, when an electrical contact is effected ; and the miracle of healing wrought in the leper's body was a miracle of love—more wonderful, but no less real, no less natural, no less in conformity with natural law, than when a girl puts her finger upon the end of a lever and cables a message across the sea.

When such a message is sent, what happens? What are the conditions which must be fulfilled? First, there must be power, a reservoir of power, from which to supply the necessary electric current. This power is not in the apparatus, nor in the operator, but in the battery. Then there must be an operator to connect the apparatus with the source of energy. Finally, there must be contact of two electric points, to complete the circuit, without which the power is inert and the operator useless.

What Jesus did to the leper happens in every instance in which spiritual healing occurs through human agency. He said to his disciples "Greater things than these shall ye do." The healing power is not in us, but in God. Nevertheless, God works through men. The man who lays hold of God with one hand, and of his fellow-men with the other, exerts a power for good incommensurate with his individual insignificance in the economy of nature. But he accomplishes nothing, unless he touches in some way the individual whom he influences. Love is the power, man the instrument, and contact the condition or method ; the combination of these three accomplishes the result. The hand put forth to bless and to save must be met by the hand outstretched to receive the blessing. Thus it is written of the woman with an issue of blood, that she touched the hem of the Saviour's garment, whereupon he immediately turned himself about and said, "Who touched me? for I perceive that virtue is gone out of me."

Let me illustrate this principle by the experience of workers in different lines of benevolent effort.

Degeneracy, in the great majority of instances, assumes one of three leading forms, namely, insanity, crime, or pauperism.

Take first the case of the insane, including under this general title all forms of nervous disease or defect and of mental alienation or imbecility. Insanity is a physical disease. As such it demands medical treatment. You may say that there is no sentiment in rest and exercise and nutrition, nor in tonics, hypnotics, and all the other drugs listed in the pharmacopœia. Why, no. But it is love which prompts their administration to the sufferer. Had the physician or the patient's friends no sympathy for his agony, they would abandon him to his wretched fate. It is the common fellow-feeling for suffering humanity which created our magnificent public hospitals and asylums for the insane and the epileptic, our institutions for the care of the idiotic and feeble minded, and which insures cheerful payment of the taxes imposed to meet this enormous expense. They are the work of God, the God of love, who works by love, and who has made man in his own image, communicating to our humanity something of his own divinity. Let us go a step farther. Grant that physical treatment is addressed to the body, in the hope that it may react upon the disordered mind, as it does. Is it not equally true that the wise and successful alienist seeks to influence the mind of his patient, and that moral treatment, skillfully applied, reacts upon the diseased body? There are cases of insanity in which it is not possible to reach the mind of the patient, because of the character and extent of the disorganization or functional disturbance of the brain, and physical treatment is the first necessity. There are other cases in which, if the mental delusions could be successfully combated, the wayward impulses controlled or diverted, the patient would recover without the aid of medicine. In the great majority of cases medical and moral treatment must go hand in hand. "These things ought ye to do, and not to leave the other undone." It is hard to overestimate the importance of meeting the insane mind half way, or more than half way. There is probably not a mental delusion, not an incoherent or foolish expression, which is not pregnant with meaning, could we but interpret it aright; and the comparative study of the mental manifestations of insanity may in the distant future enable an expert to deduce from them the physical and mental history of the sufferer, as a comparative anatomist can reconstruct the entire body

of an extinct animal from a single bone. But what patience, what devotion, what sympathy, in a word, what love that expectation implies! It is love which gives insight into the operations of the insane mind; love which never tires, is never discouraged, which can not be so disgusted or irritated by anything that the lunatic or idiot can say or do as to be turned aside from the effort to soothe his pain, awaken his hope, and restore him to rational self-consciousness and self-control. For the recovery of the lunatic, his soul must be reached and touched. Until this is accomplished nothing is done. The touch must be the touch of love, the touch of an individual upon an individual, prolonged and repeated contact of soul with soul. Indifference, brutality, neglect, purely routine treatment, are fatal in their effect upon the patient. He must be individualized. He must be made to feel that he is personally loved, or he can not be cured.

Much of what has just been said applies also to the criminal. The mental vision of the criminal, like that of the lunatic, is distorted. He distinguishes with difficulty, if at all, between right and wrong. He calls good evil and says to evil, Be thou my good. He lives in the present moment; the past fades from his mind like a dream, and the future, at least the far-off future, is to him as if it did not exist. Experience, therefore, teaches him nothing, and his aspirations after a higher life are fitful and evanescent as the shadow of a cloud passing over a waving field of grain. He is an incapable, and as such merits our pity rather than our scorn. He is a pervert. He is a sinner, but also one who has been deeply sinned against. Is he irreclaimable? Not at all. But he can be redeemed only by love.

What to do with the criminal, or with the criminally disposed boy or girl, is a question which has perplexed statesmen as well as philanthropists. Everything has been tried. Mind, I do not say tried in vain. The one thing that never yet helped him, and never will, is to hang him. Killing a fellow-man, with or without judge and jury, is the expression of hate, not love, and the outgrowth, not of hope, but of despair. Intimidation is little better. Retribution, in the sense of justice, is beyond our power, and had better be left to God, or, if you like the expression better, to the order of nature, whose fundamental law is that action and

reaction are equal and contrary. The only thing that remains is to reform him. But how? He does not want to be reformed. He feels no need of change. He prefers to remain as he is. We have tried reforming him, in prison and out of prison. We have tried severity, and we have tried kindness. We have given him work to do, and we have deprived him of work. We have preached at him. We have tried educating him—by the old method, the imparting of knowledge to the brain with the aid of books, and by the new, reaching the brain through the hand, by the use of tools. We have drilled him in the manual of arms. We have developed him physically, by light and heavy gymnastics, by electric and steam baths, by diet, and by massage. We have rewarded him. We have punished him. What more can we do to him? And still he remains a cake unturned, raw dough on one side, burned charcoal on the other; and the criminal, like the poor, is always with us. Of what use are all our prison systems? What difference does it make, whether we have strictly cellular confinement in the prison, or whether we resort to confinement in association? Whether we allow or prohibit conversation between prisoners? Whether we grade them or do not grade them? Whether their sentence is definite or indefinite, determinate or indeterminate? Whether they are paroled or not paroled? None of these things ever reformed or will or can reform a prisoner. The prisoner may not be a criminal, and may not need reforming. A prison system may be so bad in itself, or so badly administered, as to make criminals out of men who are not criminals. If so, it is because of its stupidity and brutality. Unquestionably, one system is better than another, because more in harmony with the divinely implanted laws of human nature, and therefore it yields better results. But the conclusion at which I have arrived, after a life spent in observing the operation and effect of all conceivable prison systems, is that in all of them, the best and worst alike, the men who are saved are saved by love, and by nothing else. The one thing essential to their salvation is the healing touch. Love is not weakness, it is power. Some of its highest manifestations assume the outward form of severity, as the surgeon gives pain when he uses the knife. He must give pain. He hurts, to heal. The pain is inevitable, but it is love

which inflicts it. If inflicted for any other reason, it does harm. The prisoner must know and feel that love is the motive of the discipline to which he is subjected, love which binds up the wound that love has made. Some one in the prison—the warden, the physician, the chaplain, or the guard, must find the way to make him believe that the official touch is the divine human touch, the same which Jesus bestowed upon the leper. To that he will respond, when he will respond to nothing else.

I have formulated for my personal use a simple rule for judging officials in charge of criminals and of the insane, by which to grade them from the highest to the lowest in the scale of capacity and efficiency. If I can estimate aright the degree of fear felt by them of the men and women under them, I know where to place them. There are many ways of determining this. It is apparent in the architectural construction of an institution for the insane, in its regulations, in the look and manner of the patients, in the extent to which mechanical restraints are employed in it, in the number of barred windows and locked doors, in the degree of freedom allowed in the house and in the grounds. In a prison, it is shown in the use of striped clothes and the lock-step, in the number and character of the punishments, in the privileges granted, in the cheerful or sullen demeanor of the men, in the percentage of insanity and suicide. The point of this observation is that fear and love are opposites, and that "perfect love casteth out fear." Where fear is in the heart of the officer in charge, love is not, and where love is absent, there is no healing touch, therefore few recoveries from insanity or crime, whatever may be said to the contrary in the statistical tables published in an annual report.

The National Conference of Charities was originally to a much greater extent than now an official body. With the advent of a proportionally larger number of representatives of private charities, especially of younger men and women representing the work of the associated charities, questions pertaining to methods of relief and prevention of pauperism have naturally occupied more of our time and attention. Nowhere is the personal touch more needed than in the care of the poor. This conviction led to the movement which has received the name of "organized charity,"

and it is the mainspring of its vitality. Its originators were animated by two leading thoughts: First, that almsgiving by proxy, while it may be an effective means of alleviating the physical distress due to extreme poverty, has proved almost a complete failure as a means of lifting the poor man out of his poverty; and, second, that no system of almsgiving, individual or organized, can accomplish this result without the intervention of the so-called "friendly visitor." These principles were elaborated into a system known as "the new charity," which is a misnomer, since they are not new. The movement had two distinct aims, one positive, the other negative. It sought to render imposture on the part of professional beggars more difficult, by registration of the relief granted by all charitable organizations in a given community; and for this purpose it devised a scheme of central records, somewhat complicated, perhaps, but useful, where a real demand for it exists, and where it can be carried into practical effect. On the other hand, it sought to abolish the middleman in charity, and to bring the giver and the recipient of relief into personal relation with each other. These were excellent aims. They have been only partially realized. Correct theories are not always susceptible of practical application. One of the serious difficulties in the way of their realization is the impossibility in many places, particularly if of small size, with few poor persons having a claim to relief, of maintaining an organization which does not combine almsgiving with its other functions. The consequence has been that many so-called charity organization societies have become, or tend to become, nothing more than old-fashioned relief associations; for we must not forget that the provident associations organized years ago started out with substantially the same ideals now upheld by the associated charities. The same causes which diverted them from their theoretical aims are likely to produce similar results in the case of the new associations. The only safeguard against this outcome of the movement is the acceptance of the doctrine which I proclaim this day, and a strict adherence to it as the rule of the order; namely, that not the alleviation of poverty but its cure is the ideal of organized charity, and that this can not be made actual, even to a limited extent, without the aid of the friendly visitor.

The friendly visitor, whether a member of an organization, benevolent or ecclesiastic, or a volunteer working on his or her own account, is the channel through which the power of love in the heart of God for all his children, most of all for his suffering children, is exerted for the uplifting of the poor. Without the touch of the friendly visitor the most that can be done for a man or woman in danger of sinking to the level of a chronic pauper is to palliate his suffering for the moment. The relief given him is more likely to be material than spiritual, and at best it is but temporary. Material aid does not reach the sore spot. Pauperism is allied to insanity on one side and to crime on the other. Insanity is a mental, but crime a spiritual, malady. The most brilliant sceptic that America has produced once expressed the wish that God had made health as contagious as disease. Mental and spiritual health are contagious, but not without contact of the healthy with the unhealthy mind. Mental contact is not sufficient. The touch must be that of the heart, the soul. A friendly visitor who becomes such from any other motive than love is disqualified for the work he has to do. The more difficult the case in hand, the greater must be the output of the power of love, wearing a way to the heart of the tired, discouraged imbecile whose cure he has undertaken; love immeasurable, unwearied, ever fresh, equal to every demand upon it. When the supply is in peril of exhaustion, let the visitor call upon God for a new supply.

I need not, I think, carry the illustration of the healing touch into other departments of charitable work: into child saving, for instance. Love in the family would render half the work in that direction needless. It is the unloved child, usually, who goes astray; or else the child who is the object of a mistaken, counterfeit affection, assuming the form of indulgence unmodified by proper parental restraint.

To avoid misconception, let me add that love needs always to be supplemented by knowledge. The combination of knowledge with love, or of the conclusions of the reason with the intuitions of the heart, constitutes wisdom—a much higher and nobler attribute than knowledge alone. Tennyson, speaking of the evolution of civilization, has said that

Knowledge comes but wisdom lingers.

This is because, as material precedes intellectual growth, so does the victory over ignorance precede that over brutality. Ignorance and brutality are sisters. They encourage each other in mischief. Both are enemies to progress, especially to that slow uplifting of humanity to which philanthropists and humanitarians devote their energies. One-half our failure is due to want of love, the other to lack of information, or inability to perceive the truth in its proper proportions and relations. The man who assumes to criticise the ordinary processes of nature or of human nature, and to interfere with them, in order to secure more satisfactory results, can not know too much, nor possibly enough. God never let loose upon the planet a more dangerous man than the reformer. If he knew more, he would probably abandon his chosen vocation. But the mistakes of reformers would be fewer, if they were more deeply imbued with the natural human instincts—sympathy, toleration, ability to put oneself in the place of another; if they were less given to denunciation of wrong and more to helping the wrongdoer; if they were more loving-hearted, and less self-confident and self-righteous.

Another misconception, which must be guarded against, is that of supposing that love is tolerant of unrighteousness. "Charity rejoiceth not in iniquity, but rejoiceth in the truth." "Mercy and truth," said the Psalmist—mercy and truth or love and righteousness, "have kissed each other." Love is the power which makes for righteousness, because "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." The law of love is the golden rule: "As ye would that men should do to you do ye even so to them." The universal observance of this rule would usher in the golden age, in which the lost Eden shall be regained.

Love, thus understood, is the solution of every social problem, the antidote for every social ill. Perfect and universal love would put an end to war, to slavery, to intemperance, to licentiousness, to divorce, to pauperism, and to crime. If men were in right relations with each other and with God, there would be no Indian or Chinese or negro question, no conflict between capital and labor, no antagonism between the employer and the employed, no scorn of the poor by the rich, no envy of the rich by the poor,

no corruption in politics, no bitter and unreasoning partisanship, no race prejudice, no class distinctions, no caste. The theological controversies that disgrace Christendom would come to an end, and the unity of the church would be secured by the recognition of the unity of the race, the universal brotherhood of man. Why do men fear love and dread its reign? Why do they put a check upon their own loving impulses? Why do they discourage the manifestation of love in others and refuse to accept the ministrations and sacrifices in which love rejoices? He that is of the truth hears the voice of love; but men love darkness rather than light, because their deeds are evil. Love is light. Love is life. He that loves is born again into a new life, the life of God upon earth, everlasting life, life beyond the tomb.

I marvel, therefore, at the undue importance which we attach, in our discussions, to methods of charitable work. Not that they are unimportant. Not that they do not demand discussion. Not that it makes no difference whether we adopt and pursue inferior or vicious methods in preference to better methods, more fruitful of good results. We need to exchange experiences and to compare opinions. There are practical and unpractical methods, methods scientific and unscientific, in every undertaking, religious or secular; in medicine, in education, in philanthropy, and in government. But infinitely more important is the question of the spirit in which they are followed, whether our motives are pure, whether our eye is single, whether we seek, in what we do, self-gratification and the applause of men, or whether we do all in the name of the Master, unselfishly, hoping to be blessed in blessing others. Build up your institutions or tear them down, organize them on this plan or on that, employ whatever agencies for good may seem to you best, find your point of attack, fight the forces of evil where and how you will; but remember that healing comes by the touch, that men are saved not in masses, but one by one, and that every one saved must be saved by an individual, whose own heart is filled with love, and who is able to communicate to another the grace which he himself has received.

When next we assemble as a conference the twentieth century will have begun. We have seen the glory of the passing century.

Greater yet will be the glory of the century to come, because it is destined to be a century of moral victories more resplendent than the material and intellectual triumphs of the last hundred years. The twilight of this hour gives promise of the coming day. This has been the century of science, but that will be the century of love. The religious scepticism of science, at present in the thralls of a materialistic philosophy and unable to see spiritual truth with the spiritual eye, will give way before the recognition of the spiritual element in human nature. When to the knowledge of nature shall be added a just conception of the boundless possibilities of growth of the human soul, when the science of social organization and evolution shall become the subject of serious study and as well understood as the natural sciences, the veil will drop that now hides God from the vision of the agnostic, and Science will become the handmaid of Religion.

So much for Science, but what of Religion? I seem to see through the mist which obscures the dawn the dim outlines of a new church and a new creed; the old church and the old creed purified and glorified, standing forth in the light of the new science, and lighted from within by a deeper consciousness of the love of God for man and a new sense of the obligations of men to each other as brethren in the life that now is.

And as I gaze, I hear a voice which cries, "The holy city, the new Jerusalem, is come down from God out of heaven." The holy city! Bewildering thought! But why not? If Religion can bring heaven down to earth, and Science, working with Religion, not against her, can raise earth to heaven, is the purification of government, even of municipal government, through the power of love, a thing impossible? The twentieth century may not witness this marvelous transformation, but it will surely come.

And you, who feel the woes of mankind, who know that the world needs regeneration and redemption, who are working with God to bring it about, who want it here and now, who love, and who have consecrated your lives to love's propaganda; you are the heralds of the morning, the forerunners of the modern Messiah, the advance guard of the victorious Kingdom of God.

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